

ВСЕОБЩАЯ ИСТОРИЯ

УДК 94(497.216)''18''Матфей Преображенский+27–526.62Вечный календарь

FATHER MATEY PREOBRAZHENSKI MITKALOTO (THE WANDERING ONE) AND HIS MODEL OF A PERPETUAL CALENDAR

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***ОТЕЦ МАТФЕЙ ПРЕОБРАЖЕНСКИЙ – МИТКАЛОТО И ЕГО МОДЕЛЬ ВЕЧНОГО КАЛЕНДАРЯ**

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Отец Матфей Преображенский (по прозвищу Миткалото) – деятель Болгарского национального возрождения, был не только просветителем-энциклопедистом, но и изобретателем. По его проекту в 1870 г. художник-изограф Тревненской школы Венко Калчов Венков выполнил «Вечный календарь», который предназначался для начальной школы в деревне Михалци, недалеко от г. Тырново.

Основой вечного календаря стал православный Типикон, в котором отмечены подвижные праздники и времена поста. Несмотря на популярность этого изобретения, до сих пор специальные исследования ему не посвящались. В настоящей работе отмечены западноевропейские, русские и афонские образцы, в которых наблюдается близость с болгарской композицией. Автор не исключает, что «Вечный календарь» является репликой четырёх времен года «Колеса жизни» другого известного деятеля Возрождения Захария Изографа в Преображенском монастыре в окрестностях Тырново, в котором о. Матфей принял схиму.

Проект болгарского монаха показывает, с одной стороны, равномерную годовую цикличность, с другой – отсылает к богословско-философским измерениям судьбы человека во времени вообще. Не следует забывать, что этот «Вечный календарь» был расписан на стене начальной школы с целью просвещения и являлся общедоступным для каждого ученика, посетителя и даже специального высочайшего гостя. Будучи созданной на основе солнечно-лунных соответствий циклов, выявленных в древности греческим философом Метонем и применяемых в православных пасхалях, модель о. Матфея Преображенского представляла собой наглядный (*зрячий*) календарь. По нему можно было определить дни праздников в л ю б о м году, подвижный богослужебный круг и церковное чтение на каждый день конкретного года. Поэтому модель календаря этого болгарского деятеля просвещения и национального возрождения получила название «В е ч н ы й календарь».

Ключевые слова: Отец Матвей Преображенский – Миткало, Вечный календарь, роспись, Венко Калчов Венков – художник, село Михалци, болгарское культурное наследие.

Съобразно историческите податки «Вечният календар» е изработен по заръка на отец Матей Преображенски (наречен още *Миткалото*) през 1870 г. от тревненския зограф Венко Калчов Венков за Началното училище в село Михалци, Северна България.

За основа на модела е използван православен Типикон, където се набелязват общо подвижните празници и периодите на пости. Въпреки популярността на творбата, до този момент не са направени задълбочени изследвания. В настоящото изследване се набелязват западни, руски и атонски образци, стоящи близо до композицията. Не е за пренебрегване идеята да се репликират четирите сезони от «Колелото на живота» в Преображенския манастир. Несъмнено това е направено, от една страна, с цел да се онагледи равномерната цикличност в годините, а от друга, да се пренасочи мисълта на зрителя към богословско-философските измерения на човешката съдба във времето като цяло. Нека не се забравя, че «Веченъ календаръ» е бил изписан на стената в Начално училище на село Михалци с обучителна и общодостъпна цел, за да може всеки ученик, посетител или специален височайш гост, обръщайки поглед, да се ориентира какъв празник е, каква е годината, какви са постните периоди и съответно какво точно се чете в църквата на този ден. Заради Метоновия цикъл, лежащ в основата на цялата система, е имало възможност да се направи нагледен (*зрячи*) календар. Изхождайки от научните достижения в онези времена, това е изглеждало като универсално средство за отброяване на празнични и делнични дни, с непрекъснатост на богослужебните четива и спазване на пости. Ето защо моделът на календар на отец Матей Преображенски е наречен «Веченъ».

Ключови думи: Отец Матей Преображенски – Миткало, Вечен календар, боядисване, Венко Калчов Венци – художник, село Михалци, българското културно наследство.

On the background of the numerous researches about Father Matey Petrov Probrazhenski – Mitkaloto (Mathew of the Transfiguration – the Wandering One) it is very difficult to present new and significant facts on his lifetime and works. His name is inevitably connected to the ideas of an independent Bulgaria. Being familiar with the ideals of freedom and independence, as well as, with those of church independence and dignified orthodox worship, he was also open to all recent discoveries and inventions in science, a writer, a researcher and a healer and a national heroes' protector.



Рис. 1. «Perpetual calendar» of Matey Preobrazhenski

Probably, most of his other advantages and qualities as a human being and a true Christ's apostle, remained unmentioned in all the articles about his personality and works, and as acad. Ivan Radev states it, there are a lot of aspects of his activity, that haven't been studied and published so far¹. Many of his projects and sketches of a perpetuum mobile remained neither studied nor finished, so far. The aim of the present study is to point the audience's attention to one of his very interesting and popular projects, that remained not very well described from a methodological point of view. Certain time ago, being present at one book promotion at the Museum of History in Pavlikeni I had the opportunity to scrutinize the details of the presented there "Perpetual calendar". At the very noticing of the four seasons, in the four corners of the composition, my intuition led me to allusions with the "Wheel of Life" of Zahari Zograf in the Monastery of Transfiguration². A few moments later I realized that the mechanism and the purpose of this work are entirely different. According to the historical evidences the "Perpetual Calendar" was elaborated by Venko Kalchov, an artist from Tryavna, under the order of Father Matey, in 1870, for the needs of the Primary

¹ Радев И. Нови данни около книжовното наследство на Матей Преображенски // «Векове». 1987. № 2. С. 84–87.

Radev I., *Novi dannii okolo knizhovnoto nasledstvo na Matei Preobrazhenski*, «Vekove», 1987, № 2, S. 84–87.

² Bakalova E., The Wheel of life in the 17th century painting – iconographic sources // Сборник матице српске за ликовне уметности, 32–33, Нови Сад, 2003, С. 9–19.

School in the village of Mihaltsi³. Thus its function reaches further than the theological frames which makes it applicable to the process of education in astronomy. In the book of Ilyia Pehlivanov I have found some quite short and inaccurate descriptions of this model. Without vexing on his work further on, I would only like to comment on a few passages from the book, “The circle in the middle is too complicated to be accurately described”⁴. On the same page, he goes further: “The vertical coloumn consists of ten charts. On the first one are written the years from 1865 to 1940. There are charts titled “Christmas”, “Meateating” and others”. What is the author trying to do, actually, is make a description of the complex sectors without being familiar with the astronomical methods of Zrjachaja Pasha (a method of calculating of the time of Passover with visualizing of the phases of the Lent) according to the Orthodox Typikon. In some passages he is even re-writing the tables titles as for instance “CHRISTMAS” instead of the actual “WHEELS” and “MEATEATING” instead of “MONTHS”. Some of the months are skipped and the personifications of the sun and moon are described as “circles with full-faced and profiled images”⁵.

In the 70’s and the 80’s of the XX century thematically had been viewed the revolutionary aspects of the life of Mitkaloto, however none of the researches has not engaged into a profound analysis of his theological education and encyclopedical incline, both obvious in such a work as the “Perpetual calendar”⁶. The annotations to the black and white photographs of Todorka Draganova are also short⁷. I have had reviewed more recent studies, as the book of Atanas

³ Бонева И. Справочник «Тревненска художествена школа» // Тревненска художествена школа. София, 1985, С. 254.

Boneva I., Spravochnik «Trevnenska khudozhestvena shkola», Trevnenska khudozhestvena shkola, Sofiya, 1985, S. 254.

⁴ Пехливанов И. Преображения Матееви. София, 1981. С. 54.

Pekhliyanov I., Preobrazheniya Mateevi, Sofiya, 1981, S. 54.

⁵ Пехливанов И. Указ. соч. С. 54–55.

Pekhliyanov I., Op. cit., S. 54–55.

⁶ Маджарова-Чавдарова О. Нови данни за Матей Преображенски из един новооткрит негов ръкопис от 1853 г. // Известия на държавните архиви. София, 1970. Кн. 18. С. 163; Бурмов А. Отец Матей Преображенски. Материали за биография // Духовна култура. 1934. Кн. 56: IX–XII. С. 182; Бурмов А. Избрани произведения в три тома / БАН, Институт за история. София, 1974. Т. II. С. 233; Братанов И. Езикът на Матей Преображенски // Майски научни четения. Русе, 2006. Т. 45. С. 25–30.

Madzharova-Chavdarova O., *Novi dannii za Matei Preobrazhenski iz edin novootkrit negov r"kopis ot 1853 g.*, Izvestiya na d"rzhavnite arkhivi, Sofiya, 1970, Kn. 18, S. 163; Burmov A., *Otets Matei Preobrazhenski. Materiali za biografiya*, Dukhovna kultura, 1934. Kn. 56: IX–XII. S. 182; Burmov A., *Izbrani proizvedeniya v tri toma*, BAN, Institut za istoriya, Sofiya, 1974, T. II, S. 233; Bratanov I., *Ezik"t na Matei Preobrazhenski*, Maiski nauchni cheteniya. Ruse, 2006, T. 45, S. 25–30.

⁷ Драганова Т. Матей Петров Преображенски // Студии по история. ВТУ „Св. Кирил и Методий”, Съюз на научните работници в България, клон В. Търново, 1973, С. 263–324; Драганова Т. Отец Матей Преображенски. София, 1979, С. 20–21.

Draganova T., *Matea Petrov Preobrazhenski*, Studii po istoriya, VTU «Sv. Kiril i Metodii», S"yuz na nauchnite rabotnitsi v B"lgariya, klon V, T"rnovo, 1973, S. 263–324; Draganova T., *Otets Matei Preobrazhenski*, Sofiya, 1979, S. 20–21.

Lazovski "Prpovedki" (Little Sermons) but it turned out to be just a book of Matey's literary works – parables and short novels⁸. The virtual space is also deficient of sufficient information on the topic, and in most of the cases the only information would be the one connected to the meetings of Mitkaloto and Vasil Levski⁹.

Amongst all the historiographic notes, previously mentioned, it is logic to ask what exactly is this model and in the next passages I would try to to give an accurate description of it. Since the image is a combination of different aspects of the human knowledge, I am applying interdisciplinary methods in its study and description.

Already in the 50's of the XIX century, while he resided in Athos – the Holy Mount, in Father Matey's mind appeared ideas of perpetuum mobile, a cog-wheel water pump, and a mechanical perpetual calendar, derived from apocryphal works and the newest technical inventions from the West. Later on, as a teacher and a man of God, on the territory of Bulgaria, Matey continued on his work on the sketches for the water pump. There are different evidences proving this, and among them are the memories of elder people from Mihaltsi, accumulated in the work of Alexander Burmov¹⁰. Recorded on a magnet is the testimony of Neiko Hristov Vladkov, according to which Mitkaloto "tried to make a wooden pump framed in iron. This pump has been preserved until 1936 but now, everything is lost"¹¹.

From these memories it becomes clear how hard he tried to achieve a better efficiency in agriculturing. However, for me, a greater interest present these memories connected to the make and the purpose of the calendar mechanism. From the memories of Hristo Markov I realize that Father Matey had first "... made the model out of wood and paper, having a few movable circles and parts, and if fitted – they would show the dates of the major Festivals, the Gospels read on these occasions and much more"¹². Compared to all the historiography presented so far, this gives the most accurate information about the Calendar. In

⁸ Лазовски А. Проповедки. Избрани страници из книгите на Отец Матей Преображенски. «Екобелан», 2008, С. 7.

Lazovski A., *Propovedki. Izbrani stranitsi iz knjigite na Otets Matei Preobrazhenski*, «Ekobelan», 2008, S. 7.

⁹ Here are the most frequent links accquired via the most popular searching machine, which in fact do not exhaust the theme: <http://www.museumpravlikeni.com/eksp04.html>; <http://dveri.bg/kq6h9>; <http://www.palitrabg.net/15m.htm>; http://www.narodnapamet.com/2011/08/blog-post_12.html; <http://www.24chasa.bg/Article.asp?ArticleId=1637688>. There is even a virtual museum dedicated to Father Matey – <http://www.matey.hit.bg/>.

¹⁰ Пехливанов И. Указ. соч. Р. 53.

Рехливанов I., *Op. cit.*, Р. 53.

¹¹ Там же. С. 53-54.

Ibid, Р. 53-54.

¹² Марков Х. История на деветте дни в Дряновския манастир, 1876 г. Читалище «Съединение» село Михалци, Търновско. Търново, 1912, С. 23.

Markov Kh., *Istoriya na devette dni v Dryanovskiya manastir, 1876 g.*, Chitalishche «S"edinenie» selo Mikhaltsi, T"rnovsko, T"rnovo, 1912, S. 23.

1870 the artist from Tryavna – Venko Venkov, elaborated the depiction of the model. All of its segments were fixed and most probably in the center should have been fitted a moving pointer that would point to a date (month, weekday, its letter and number analogue, tones for the liturgical singing and chapters and verses from the Gospel). I grounded my notion on the preserved western prototypes of Perpetual calendars, and also on the hole in the centre which has been filled in during the restoration.

Before reaching a deeper level of analysis it is suitable to present to the reader's attention a thorough description of the iconography of the Perpetual calendar.

It consists of a central part and two basic concentration circles around it (which I will call "ZONES" for the sake of clarity), separated by an ochre frame. The first circle (zone) is charted into five **registers**; the initial three of them are broad, with letters and numbers inscribed inside. The colour of these first three registers is white, as well as the colour of the fourth one. The fifth one is golden ochre (blurred and stained by the time). Then, there is a relief frame in dark blue colour, which separates the first and the second circles. In the second circle there are again five registers, united in one and with black and red letters and numbers against a white background. The whole circle is again framed by a golden-ochre frame. In the four corners of the composition there are the four seasons – winter, spring, summer, autumn. From the right and left sides of the central circle, there are two vertical tables, which are thematically connected.

I. CENTRAL PART. There is an inscription in a bowed section: ТЕМ ЕСТЬ ДЕНЬ ЕСТЬ НОЩА. Against a dark-blue background are allocated the personifications of the Sun and the Moon, and in the middle there is a pyramid of the All-seeing eye. Underneath there is an atlas with schematic depictions of the continents.

II. Analysis. In certain sense the central part of the composition is following similar European examples from the XVII and XVIII centuries. In many of them, there are personifications of the time, stars, planets, the pyramid with the Eye of the Providence or the Sun. In the old style Russian calendars these images are replaced by traditional symbols – the Calvary cross, David's star (rarely), and also the all-seeing eye. However, the shapes of the Sun and the Moon in Matey's project should be accepted as symbols of the day and night in both Biblical and astrolonomical aspect. Thus the inscription ТЕМ ЕСТЬ ДЕНЬ ЕСТЬ НОЩА, (these are the day and the night) taken from the Genesis 1:14 And God said, "Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years"

As Iliya Pehlivanov inaccurately states it, as he describes the atlas with the continents outlined by a malachite green colour, "two hemispheres with randomly-outlined continents"¹³. If we take a look at older atlases we can reach the conclusion that Venko – the artist did not deviate much from the standard scheme, under the strict supervision of Father Matey There are atlases from the first half of the XIX century (from the publishing house of Hristo G. Danov) in

¹³ Пехливанов И. Указ. соч. С. 54.
Pekhivanov I., *Op. cit.*, С. 54.

which the appearance of the continents is similar. Even the first Bulgarian globe of father Neofit Bozveli has identical scheme.



Fig. 2. «Perpetual calendar»: a detail

III. FIRST CIRCLE (ZONE)

First register. A six-line projection titled with Кол.[есо]1(wheel) and on the same line ЕВАНГЕЛ[ИЯ] (gospels), А, В, Г, Д, Е, С (сѣлѡ), З, И; Кол. 2, ВОСКРЕС[НОЕ], Г, Д, Е, С, З, И, Θ, А; Кол. 3, Д, Е, С, З, И, Θ, А, В; Кол. 4, Е, С, З, И, Θ, А, В, Г, Д; Кол. 5, С, З, И, Θ, А, В, Г, Д; Кол. 6. З, И, Θ, А, В, Г, Д, Е, С. The inscriptions are proceeding in the same registers, referring to dates that follow in the year: НАЧАЛО НА УТРИНИТЕ ЕВАНГЕЛИЯ (beginning of the morning prayers) and capitals А, В, Г, Д, Е, С, З, И. On the same level, coinciding with the Easter liturgical period there is an inscription УТРЕНИ ВЪСКРЕСНИ

ЕВА[НГЕЛИЯ] (morning Easter prayers). The scale with letters А, В, Г, Д, Е, С, З, И, Θ, is in fact a scale with the chapters from the Gospel read at the Lent and the Easter period of the year but not of the Sticherons (they are in a separate registers). The preparatory period of three weeks, starting with the Sunday of the Publician and the Pharisee and ending in the Lazarus Saturday, is not missed too. Chapters from the Gospel read after Easter are also included. Here is also the Pentecostal period. Eventually are mentioned chosen readings from the Gospel, ment for the free Matins. That is why this register from the Typikon is called Начало Воскресныхъ Евангелскихъ Колеса.

Secon register. First sector. Its beginning should be found in the connection to the inscription НАЧАЛО НА ГОДИНАТА (beginning of the year), allocated in the north-east part of the composition. In some labels could be read: КОЛЕСО 1, КОЛ.[ЕСО] 2, КОЛ.[ЕСО] 3, КОЛ.[ЕСО] 4, КОЛ.[ЕСО] 5, КОЛ.[ЕСО] 6.

Inscribed are НЕ.[ДЕЛЯ] НА МИТАРЯ И ФАРИСЕЯ (Sunday of the Publician and the Pharisee) (the inscription is half wiped away but it could be logically presumed, considering the logics of the liturgical readings).

ТАЯ СЕДМИЦА СА КРИВИ (this week they are crooked), meaning that the week is not perfectly fixed but it is moving or “not straight” in accordance to the Passover and the Moon phases.

НЕ.[ДЕЛЯ НА] БЛУДН.[ИЯ] СЫН (Sunday of the Prodigal Son) in a combination with the capitals В, Г, Д, Е, which are in the third register. Here are shown the chapters of the Aprakos Gospel, from where they could be taken for the particular Sunday service or the days before it.

САБОТА ЗАДУШНИЦА (Saturday-) – Е, С, З, also in the third register coinciding with the previous Sundays and the week days.

НЕ.[ДЕЛЯ] МЕСОПУСНА
СЕДМИЦА СИРНАЯ
НЕ.[ДЕЛЯ] СИРОПУСНАЯ

Second sector from the same register (almost illegible):

ПОН.[ЕДЕЛНИК] И ПОСТЪ (Monday and Lent)

1. НЕ.[ДЕЛЯ] В[ЕЛИКАГО] ПОСТА – Седмица втора (Sunday, the Great Lent) – Second week

2. НЕ.[ДЕЛЯ] В[ЕЛИКАГО] ПОСТА – Седмица трета Sunday, the Great Lent – Third week

3. НЕ.[ДЕЛЯ] В[ЕЛИКАГО] ПОСТА – Седмица среднопостна Sunday, the Great Lent – Middle of the Lent

4. НЕ.[ДЕЛЯ] В[ЕЛИКАГО] ПОСТА – (Sunday, the Great Lent) Чете [се] Велики канон. Сабота Акатистъ The Great canon is to be read. Saturday the Akathist

5. НЕ.[ДЕЛЯ] В[ЕЛИКАГО] ПОСТА – Sunday, the Great Lent Сабота Воскресение Лазарово Saturday – the resurrection of Lazarus

6. НЕ.[ДЕЛЯ] ЦВЕТОНОСИЕ – Седмица СТРАСТНА (The Palm Sunday – Passion week)



Рис. 3. «Perpetual calendar»: a detail

Third sector:

1. Велика Пасха – ВОСКРЕСЕНИЕ – Седмица СВЕТЛА (Празна неделя).
2. НЕ.[ДЕЛЯ] ОМИНА
3. НЕ.[ДЕЛЯ] МИРОНОСИЦИ
4. НЕ.[ДЕЛЯ] НА РАЗСЛАВЕНИЯ
5. НЕ.[ДЕЛЯ] САМАРЯНИ
6. НЕ.[ДЕЛЯ] СЛЕПАГО – Четвъртак Вознесен[ие].
7. НЕ.[ДЕЛЯ] СВ. ОТЦИХ ТНГ – Събота задушница.
8. НЕ.[ДЕЛЯ] СВ. ТРОИЦА – в понеделникъ Съшествие на Св. Духа, тая седмица са криви.

Fourth sector:

1. НЕ.[ДЕЛЯ] ВСЕХ С[ВЕ]ТЫ
2. НЕДЪЛА, 3. НЕДЪЛА, 4. НЕДЪЛА, 5. НЕДЪЛА, 6. НЕДЪЛА, 7. НЕДЪЛА, 8. НЕДЪЛА, 9. НЕДЪЛА, 10. НЕДЪЛА, 11. НЕДЪЛА, 12. НЕДЪЛА, 13. НЕДЪЛА, 14. НЕДЪЛА, 15. НЕДЪЛА, 16. НЕДЪЛА, 17. НЕДЪЛА, 18. НЕДЪЛА, 19. НЕДЪЛА, 20. НЕДЪЛА, 21. НЕДЪЛА, 22. НЕДЪЛА, 23. НЕДЪЛА, 24. НЕДЪЛА, 25. НЕДЪЛА, 26. НЕДЪЛА, 27. НЕДЪЛА, 28. НЕДЪЛА, 29. НЕДЪЛА, 30. НЕДЪЛА, 31. НЕДЪЛА, 32. НЕДЪЛА (in the end of the chart are added another two Sundays with identical inscriptions but without numbers, with

sign ⲛⲓⲥ (i.e. not included in the numerical order). This means that the Sundays outside the Great Lent and without the Pentecost are 34)

On the same line is written КРАЙ НА КОЛЕЛОТО (End of the wheel).

Third register: In the beginning of this chart is written СТОЛПЪ А. ГЛАСЪ, which is the type of tone that is to be sung during the liturgy. Additional inscription says: ОТЪ S СТОЛПЪ НЕМА НИ ЕДИНЪ ГЛАС. Here is the whole scheme of the 54 chapter from the Typikon which is called СТОЛПИ ЕВАНГЕЛЬСТИИ or in other words A Table with the alternation of the tones and the Matines Gospels:

Столпъ А[=1], починается в перую недѣлю Петрова поста, Евангелиамъ Утреннимъ.

гласъ, А[=1]. Евангелие, воскресно, В [=2].

гласъ, В[=2]. Евангелие, воскресно, Г [=3].

гласъ, Г[=3]. Евангелие, воскресно, Д [=4].

гласъ, Д[=4]. Евангелие, воскресно, Е [=5].

гласъ, Е[=5]. Евангелие, воскресно, S [=6].

гласъ, S[=6]. Евангелие, воскресно, З [=7].

гласъ, З[=7]. Евангелие, воскресно, И [=8].

гласъ, И[=8]. Евангелие, воскресно, Θ [=9].

Столпъ В[=2], починается по Илиине дни, Евангелиамъ Утреннимъ.

гласъ, А[=1]. Евангелие, воскресно, I [=10].

гласъ, В[=2]. Евангелие, воскресно, AI [=11].

гласъ, Г[=3]. Евангелие, воскресно, А [=1].

гласъ, Д[=4]. Евангелие, воскресно, В [=2].

гласъ, Е[=5]. Евангелие, воскресно, Г [=3].

гласъ, S[=6]. Евангелие, воскресно, Д [=4].

гласъ, З[=7]. Евангелие, воскресно, Е [=5].

гласъ, И[=8]. Евангелие, воскресно, S [=6].

Столпъ Г[=3], починается по Воздвижению Честнаго креста, Евангелиамъ Утреннимъ.

гласъ, А[=1]. Евангелие, воскресно, З [=7].

гласъ, В[=2]. Евангелие, воскресно, И [=8].

гласъ, Г[=3]. Евангелие, воскресно, Θ [=9].

гласъ, Д[=4]. Евангелие, воскресно, I [=10].

гласъ, Е[=5]. Евангелие, воскресно, AI [=11].

гласъ, S[=6]. Евангелие, воскресно, А [=1].

гласъ, З[=7]. Евангелие, воскресно, В [=2].

гласъ, И[=8]. Евангелие, воскресно, Г [=3].

Столпъ Д[=4], починается по Постъ Рождества Христова, Евангелиамъ Утреннимъ.

гласъ, А[=1]. Евангелие, воскресно, Д [=4].

гласъ, В[=2]. Евангелие, воскресно, Е [=5].

гласъ, Г[=3]. Евангелие, воскресно, S [=6].

гласъ, Д[=4]. Евангелие, воскресно, З [=7].
гласъ, Е[=5]. Евангелие, воскресно, И [=8].
гласъ, С[=6]. Евангелие, воскресно, Θ [=9].
гласъ, З[=7]. Евангелие, воскресно, Ι [=10].
гласъ, И[=8]. Евангелие, воскресно, ΑΙ [=11].

Столпъ Е[=5], починаетсѧ по Крещени Господни, Евангелиамъ Ут-
реннимъ.

гласъ, А[=1]. Евангелие, воскресно, Α [=1].
гласъ, В[=2]. Евангелие, воскресно, Β [=2].
гласъ, Γ[=3]. Евангелие, воскресно, Γ [=3].
гласъ, Д[=4]. Евангелие, воскресно, Δ [=4].
гласъ, Е[=5]. Евангелие, воскресно, Ε [=5].
гласъ, С[=6]. Евангелие, воскресно, Σ [=6].
гласъ, З[=7]. Евангелие, воскресно, Ζ [=7].
гласъ, И[=8]. Евангелие, воскресно, Η [=8].

Столпъ С[=6], починаетсѧ по Св. Великий Постъ, Евангелиамъ Ут-
реннимъ.

гласъ, А[=1]. Евангелие, воскресно, Θ [=9].
гласъ, В[=2]. Евангелие, воскресно, Ι [=10].
гласъ, Γ[=3]. Евангелие, воскресно, ΑΙ [=11].
гласъ, Д[=4]. Евангелие, воскресно, Α [=1].
гласъ, Е[=5]. Евангелие, воскресно, Β [=2].
гласъ, С[=6]. Евангелие, воскресно, Γ [=3].
гласъ, З[=7]. Евангелие, воскресно, Δ [=4].
гласъ, И[=8]. Евангелие, воскресно, Ε [=5].

Fourth register: it is charted with numbers like 2. 10, 18. 7. 15, 4. 12, 1, 9, 17. 6, 14. 3, 11, 19. 8, 16. 5. The cited Biblical texts are referring for the period of April. For May, the numbers are 13. 2, 10. 18, 7. 15, 4, 19. 1, 9. 17, 6. 14, 3. 14, 19, 8. 16, 5. 13. There are passages, as well, for the readings for each one of the months.

Analysis. Cited are the chosen readings from the Gospel in accordance with 35 tables created by Emanuel Glizonii printed in the standart revival-period Typikons. In them are gathered the rules for the whole year, the voice to be sang on the Sundays, as well as the date of each particular Sunday. The Gospel readings are of course mentioned only as chapters and verses. If there was an arrow-pointer in the centre of the Perpetual calendar the four registers should coincide with the all above-mentioned church rules, referring for the Sundays from the whole year.

Obviously, the First circle (zone) which is divided into four registers are presented the Sundays together with the readings for the whole year. To make it clearer I will show the most wide-spread scheme of the Sundays (respectively

the weeks) in the Julian calendar which has been published in the book of Father Zhukov on the history of the church calendar¹⁴:

Passover – 7 Sundays – Pentecost – 34 Sundays – Sunday of the Publician and the Pharisee + 7 Sundays from the Great Lent – Passover

In this scheme there is uncut cycle starting with and ending in the Easter (the christian Passover). Two large periods are divided into weeks (Sundays) before the Feastive day (40 days before it) and after it (50 days after). The rest of the period is consisting of three preparatory weeks and a left over of 34 free Sundays. The sum of all of them equals a whole church year. Father Matey wanted to represent this scheme in deep details; in the first register are written the chapters of the weekly Gospels with letter indecies (by “Kolesa”- Wheels) and in the Second are the Sundays (festive, lents and free) and in the Third register are “Stolpove”- the voices for the liturgical singing. In the fourth register are shown the Gospel reading that are to be read for the particular Sunday.

Next follows the blue frame that is dividing optically the two zones (i.e. the two basic circles).

IV. SECOND CIRCLE (ZONE)

First register is a thin white line comprising letters in contrastive red paint. Black numbers – 1,2,3... are relevant to these letters in the **second register**. **The third register** is the broadest one – divided into 12 sections with the days of the months and the Festivals (Mesecoslov). The **fourth register** reveals wheather it is a weekday or a holiday and the **fifth one** is with the names of the months. In the standart texts of the church Typikons is paid a special attention to the sequence of the church liturgies for each one of the days of the month. In the Typikon of priest Ivan Neichev published in 1909 by the publishing house of G. Kolev and Bro this part of the calendar is called „Църковно послѣдване на 12-тъ мѣсеци, начиная отъ I-ий Септемврий до 31-ий Августъ включително”¹⁵ (A church order of the 12 months starting from the 1st of September until the 31st of August). I will also start with September, for this is the beginning of the church year:

1. МЕСИЦЪ СЕПТЕМВРІЙ ИЛИ БРЕСЕНЪ (September)

НАЧАЛО ИНДИКТА Н.[ОВА] ГОДИН[А]; 1. ПР. СѦМЕОНЪ СТОЛПНИК; 2. С. МЧ. МАМАНТА; 3. СЩ. МЧ. АНТИМА; 4. СЩ. МЧ. ВАУЛА.; 5. С. ПРА ЗАХАРІА ОТЦ ІОАННА ПРЕД[течи]; 6. С. АРХИСТР[атиг] МИ-

¹⁴ Жуков И., игумен. Пасха и Пасхалия. Время и календарь в православном сознании. Санкт Петербург, 2000. С. 21.

Zhukov I., Iguмен. *Paskha i Paskhaliya. Vremya i kalendar' v pravoslavnom soznanii*, Sankt Peterburg, 2000, S. 21.

¹⁵ Типиконъ, съдържащъ упътването за правилното извършване църковнитѣ обрѣди, през цялата година, по реда на Православната църква / Съставилъ свещеникъ Иванъ Нейчев. Стара Загора, 1909, С. 32.

Tipikon", s"d"rzhashch" upътvaneto za pravilnoto izv"rshvane ts"rkovnitѣ obrѣdi, prez tsyalata godina, po reda na Pravoslavnata ts"rkva, S"stavil" sveshchenik" Ivan" Neichev, Stara Zagora, 1909, S. 32.

хаила; 7. Предпр. Рождест. С. Богородицы; 8. Рождество. Прес. Богородицы, Празник; 9. С. Иоакима и Анны, (Р), день 12 и ночь 12 ч. (ЗРИ); 10. С. МЧЦ Минодоры; 11. ПР. Теодоры Александ[рийска]; 12. Сщ. МЧ. Автонома; 13. Обновление Храма Воскресение Христова (without the saint's name on the particular date, my note); 14. Воздвижение Чес[тнаго] Креста, Празник и Пост; 15. С. МЧ. Никиты; 16. С. МЧ. Евфимии; 17. С. МЧЦ Софий и дъщеря [Вяра, Надежда, Любовь]; 18. ПР. Еумена Еписк[опа]; 19. С. МЧ. Трофима; 20. С. МЧ. Евстатиа; 21. С. Апост. Кодрата; 22. Сщ. МЧ. Фоки.; 23. Зачат.[ие] Иоанна Предт.[еча]; 24. С. Първомъченица Текла; 25. ПР. Евросиний; 26. С. Ев. Иоанна Богослов; 27. С. МЧ. Каллистрата; 28. ПР. Харитона Исповѣдника; 29. ПР. Кръстака Отшел.[ника]; 30. Сщ. МЧ. Григоря, День ч. 11 а ночь 13 (ЗРИ).

2. МЕСИЦЪ ОКТОМВРЇИ ИЛИ ПАЗДЕРНЇИ (October)

1. С. Ап. Анания (Празник); 2. С. М. Киприана; 3. С. МЧ Дионисиа; 4. С. Иеротеа Еп[ископ]; 5. С. МЦА Харитина; 6. С. Аpos. Тома; 7. С. МЧ. Сергия и Вакха; 8. ПР== Пелагиа; 9. С. Ап. Иаков Алф[еев]; 10. С. МЧ. Евлампиа; 11. С. Ап. Филип от 7ма дякон; 12. С. МЧ. Прова; 13. С. МЧ. Карпа; 14. С. МЧ. Назариа и ПР. Параскева (Празник); 15. ПР. Евтимиа; 16. С. Лонгина С[т]от[ник]; 17. С. Пророка Осиа; 18. С. Еван. Луки (Празник); 19. С. ПРОРОК Їоила и СВ. Йоанъ Рилски (Празник); 20. С. МЧ Артемиа; 21. ПР. Илариона Велик. и ПР. Илариона Ме[гленски]; 22. С. Аверкиа Епископ 23. С. Ап. Їакова брат Божи; 24. С. МЧ. Ареты; 25. С. МЧ. Маркиана; 26. С. ВЕ МЧ Демитриа (Празник); 27. С. МЧ Нестора; 28. С. М. Терентиа; 29. С. МЧЦ Анастасий; 30. (день има 10 а ночь 14 [часа]; 31. С. АПОСТ. Стахиа.

3. МЕСИЦЪ НОЕМВРЇИ ИЛИ ЛИСТОВЇДЪ (November)

1. С. Безсреб. Козмы. Дамянъ; 2. С. МЧ. Акндинъ; 3. С. МЧ. Акепсима; 4. ПР. Йоаникиа Великаго; 5. С. МЧ. Галактиона; 6. С. Павла Епископа; 7. С. ЛТ (=33) Мученицы; 8. Собор Арх. Михаила; 9. С. М. Онисофора; 10. С. Апостол Ераста; 11. С. МЧ. Мина и прч. (and so on?); 12. С. Иоанна Патриарха 13. С. Иоан Златоуста (вечерта Златоустова лит.); 14. С. Апостол Филипа 15. С. МЧ Гуриа (почна Поста); 16. С. ЕВН МАОНА; 17. С. Григориа Епископа; 18. С. М. Платона; 19. С. П. Авдиа 20. Предпразненство Св. Богородицы; 21. В[ъ]ведение ПРСВ. БЦИ; 22. С. Ап. Филимона; 23. С. Амфилохиа Епископа; 24. С. М.

Екатерина; 25. С. Климента Еп[ископа]; 26. Пр. Алипия; 27. С. МЧ. ЀАКОВ [Персийски]; 28. С. Пр. М. Стефана; 29. С. М. Парамона; 30. С. Апостол Андреа (Празник).

4. МЕСИЦЪ ДЕКЕМВРЀИ ИЛИ СТУДЕНЪ (December)

1. С. Пророк Наума; 2. С. Пророк Авакума; 3. С. Пророкъ Софониа; 4. С. Мца Варвара; 5. Пр. Савва Освященный; 6. С. Никола Ар[хиепископа Чудотворца] (Празник); 7. С. Амросиа Еписк.; 8. Пр. Патапия; 9. Зачатіе С. Ани (вазврат солнце на место день час. 9 а ноць 12, ЗРИ); 10. С. МЧ Мины и ПР.; 11. ПР. Данїла Столпн.[ика]; 12. ПР. Спурїдон Еписк.; 13. С. МЧ. Евстратиа (Неделя на св. праодцы, ЗРИ); 14. С. МЧ Тирса; 15. Сщ. МЧ. Елеутериа; 16. С. Пророк Аггеа; 17. С. Пророк Данїла (нед[еля] предп[разненство] Рож.[дество]); 18. С. МЧ Севастиан; 19. С. МЧ. Вонїфатиа (ЗРИ); 20. Сщ. МЧ. Игнатиа Богон[осец]; 21. С. МЧ. Ѐулианїа; 22. С. МЧ Анастасїй; 23. С. Десяти мученицы; 24. С. ПР МЧЦ Евгения; 25. Рожд. Христа и разр.[ешава се месо] (Празник); 26. Собор ПРСВ. БЦЫ (Празник); 27. С. Первомученик Стефана (Празник); 28. С. МЧ 20 Хиляди; 29. С. Младенцы 14 хиляди; 30. С. МЧ Анусїй; 31. ПР. Меланїй Рим.[лянка].

5. МЕСАЦЪ ЀАННОАРЀИ ИЛИ СЕЧЕНЪ (January)

1. ОБРЀЗ.[АНИЕ] ГОСПОДНЕ и С. Василий Велики (Празник); 2. С. Селивестрїа папа Рим.[скаго]; 3. С. Пророка Малахиа; 4. САБОР .70. апостол; 5. С. МЧ Теопемта; 6. С. КРЀЩЕНИЕ ГОСПОДНЕ; 7. САБОР ПРЕДТЕЧА; 8. ПР. Георгїа Хозевита; 9. С. МЧ. Полиевкта; 10. С. Григориа Нисскїи; 11. ПР. Теодосия Общ.[ежителъ]; 12. С. МЧЦ Татїаны; 13. С. МЧ. Ермѡла; 14. ПР. Отцы въ Синай изб.[иты]; 15. ПР. Павла Тивейск[аго]; 16. Чест[ни] вериги С. Петра; 17. ПР. Антониа Вел.[икаго] (денят 10 а ноць 14 ч. Празник); 18. С. Атанасиа Алекс.[андрийски]; 19. ПР. Макарий Егип[етски]; 20. ПР. Евтимїа Вел.[икаго]; 21. ПР. Максим испове[дника]; 22. С. Ап. Тимотеа; 23. Сщ. МЧ Климента папа; 24. ПР. Ксенїа Рим[лянка]; 25. С. Григориа Бог[ослова] (Празник); 26. ПР. Ксенофонта; 27. С. Ѐоанна Златоуста м[ощи]..., (quite illegible; according to the Monthly readings on this day are to be transferred the relics of st. Komna to Tzarigrad (Istanbul)), Празник; 28. ПР. Ефрема Сирїна; 29. С. Ѐгнатиа Богон[осец] при.[носяще] м[ощи]; 30. Три светители (Празник); 31. С. безсребреници Кура и Ѐоанна.

6. МЕСАЦЪ ФЕВРОАРЀИ ИЛИ ЛЮТЫЙ (February)

1. С. МЧ. Трифона; 2. Сретение Господ.[не] (Празник); 3. С. Симеона Бого.[видеца]; 4. ПР. Їсідора Пїліс. (“Pelusian” in the modern calendar „Пелусиотски” в съвременния календар, б.а.); 5. С. МЧ. Агатїй; 6. ПР. Вукола Еписк.[опа]; 7. ПР. Партения Еп.[ископа]; 8. С. МЧ Теодора Стра[тилата]; 9. С. Никифора; 10. СЩ. МЧ Харалампїа (Празник); 11. СЩ. МЧ. Власїа; 12. С. Мелетиа Епис[копа]; 13. ПР. Мартїніана; 14. ПР. Ауксентїа; 15. С. Апас[тол] Онисима; 16. С. МЧ Памфїла, ден [...] часа а ноця 13; 17. С. МЧ Теодора Тир[она]; 18. С. Лъва папы Рим[скаго]; 19. С. Апас. Архипа; 20. ПР. Лъва, еп. Катан[ски]; 21. ПР. Тимо-теа; 22. С. МЧ. во Евгенїи; 23. СЩ. МЧ. Полкарпа; 24. Глава Предтечная об[ретения]; 25. С. Тарасиа Еписк[опа] (illegible again); 26. С. Профириа Еписк[опа]; 27. ПР. Прокопия Исповед[ник]; 28. ПР. Василиа Исповед[ник]; 29. ПР. Їоан Касиана Рим[лянина].

7. МЕСИЦЪ МАРТЪ ИЛИ БРЪЗЕНЪ (March)

1. ПР. ЕҮДОКИА; 2. С[ве]щ.[ено] М[ъ]ч.[еник] Теодосиа; 3. С. МЧ. ЕҮТРОПИА; 4. ПР. Герасима; 5. С. МЧ. Конон; 6. С. 42 Мученицы Амория; 7. СЩ. МЧ. Василиа; 8. ПР. Теофилакта; 9. С. 40 МЧ. (Празник, денъ ч. 12 и ноць 12); 10. С. МЧ. Кодрата; 11. С. Софрониа ЕП[ископа]; 12. ПР. Теофана; 13. С. Никифора Еп[ископа]; 14. ПР. Венедикта; 15. С. МЧ. Агапия; 16. С. МЧ. Савина и Папа; 17. С. Алексиа Ча[ловец] Божиа; 18. С. Кирилла Епископа; 19. С. МЧ. Хрисанта; 20. ПР. Отци избиты; 21. ПР. Їакова Исп[оведника]; 22. СЩ. МЧ. ВАСІЛІА; 23. ПР. МЧ. Никона; 24. ПР. Захариа; 25. БЛАГОВЪ.[ЩЕНИЕ] ПРСВ. ВЦЫ (Празник); 26. СЪБОР АРХ. Гаврїила; 27. ПР. Матроны; 28. ПР. Їлариона Новаго; 29. ПР. Марка Епископа; 30. С. Їоанна Лествичника (день 13 ч. а ноць 12); 31. ПР. Ипатий.

8. МЕСАЦЪ АПРИЛЬ ИЛИ ЦВЪТЕНЪ (April)

1. ПР. МАРЇИ ЕГИПЕТ[СКА]; 2. ПР. ТИТА ЧҮДОТВО[РЦА]; 3. ПР. Никиты Исповедник; 4. ПР. Їосифа Пѣсно[писца]; 5. С. МЧ Теодула; 6. С. Евтїхїа Еп[ископа]; 7. ПР. Георгия Еп[ископа]; 8. С. Апас[тол] Їродїона; 9. С. МЧ Евпїхїа; 10. С. МЧ Терентїа; 11. СЩ. МЧ. Антипы; 12. ПР. Василиа Еписк.[копа]; 13. С. Мртемона (вм. правилното Артемона б.а.); 14. С. Матрина Испов.[едника] (вм. правилното Мартин); 15. С. Апас. Аристарха; 16. С. МЧ. Агапии; 17. ПР. Симеона; 18. ПР. Юнна; 19. ПР. Иоанна; 20. ПР. Теодор Трихїны; 21. СЩ. МЧ. Іаннуарїа; 22. ПР. Теодора; 23. С. Вел. М. Георгия (Празник); 24. С. МЧ. Саввы; 25. С. Ев. Марка

(Празник); 26. Сщ. Мч. Васи́ла; 27; Сщ. Мч. Сумеона; 28. С. Апас. Иасона; 29. С. 9 Мученицы (9 martyrs from Kyzik) (ден [...] а ношь 10), ЗРИ; 30. С. Апас[то]л Иакова.

9. МЕСАЦЪ МА[И] ИЛИ ТРАВЕНЪ (May) (the original inscription, as well as part of the calendar were not preserved, and that is why some of the saints' names are logically reconstructed complying also with ЛБТОСТРУЙ или КЖЩНЫЙ КАЛЕНДАРЪ ЗА ПРОСТЖ ГОДИНЖ 1871).

1. С. Пророк Иеремиа; 2. С. Атанасиа Алекс[андрийкаго]; 3. С. Мч. Тимотеа; 4. ПР. МЧЦ. Пелаги; 5. С. МЧЦ Ирины; 6. С. Юва Многостр[адалний]; 7. На небеси яваш[ися] Ч[естнаго] кр[еста]; 8. С. Иоанъ Богословъ (Празник); 9. С. Никола Пр[иносящи] мощ[и], Празник (on this date first is mentioned st. Christopher according to the Julian calendar and after it – transferring of the relics of st. Nicolas to Barri); 10. С. Апостол Симона; 11. С. Кирил и Методий (Празник); 12. С. Епифант и Германа; 13. С. МЧЦ. Глукерта; 14. С. Мч Исидора; 15. ПР. Пахоміа Вели[каго]; 16. ПР. Теодора [Освященный]; 17. С. АПОС. Андр[оник]; 18. С. Мч Теодот; 19. Сщ. Мч. Па[трикий]; 20. С. Мч. Тал[алей]; 21. С. ЦАРЬ Кост[антин и Елена], Празник; 22. С. Мч. Васи́с[к]; 23. ПР. Михаіла Е[пископа]; 24. ПР. Симеона [Дивногорскаго]; 25. ОБРЕТ.[ЕНИЕ] ТЪ ГЛАВИ ПРЕ[ДТЕЧИ]; 26. С. АПОС. Карпа; 27. Сщ. Мч. Терап[онта]; 28. ПР. Никиты. [Епископа]; 29. ПР. МЧЦ. Теодо[сия]; 30. ПР. Исаакіа; 31. С. Апост. Е[рм].

10. МЕСАЦЪ ЈУНИ ИЛИ ЧЕРВЕНЪ (June) (the original inscription, as well as part of the calendar were not preserved, and that is why some of the saints' names are logically reconstructed complying also with ЛБТОСТРУЙ или КЖЩНЫЙ КАЛЕНДАРЪ ЗА ПРОСТЖ ГОДИНЖ 1871)..

1. С. МҮ. Јусти[ни]ана; 2. С. Никифора П[атриарха]; 3. С. Мч. Лукиллан; 4. С. Митрофана П[атриарх]; 5. Сщ. Мч. Доро[тей]; 6. ПР. Висарюна; 7. Сщ. Мч. Теодота; 8. С. Мч. Теодора м[ощи возврати]; 9. С. Кирила А[лександрискаго], Возврат солнце день 4 ч.; 10. С. Мч. Тимотеа Брусенски; 11. С. АПОС. Варто[ломей]; 12. ПР. Онуфрий; 13. С. Мч. [ЦА] Аквилна; 14. С. Пророк Е[лисей]; 15. С. Пророк А[мос]; 16. С. Тухона Чуд[отворца]; 17. С. Мч. Манола; 18. С. Мч. Леонтиа; 19. С. Апост. ІҮДА; 20. Сщ. Мч. Методиа Е[пископа]; 21. С. Мч Јулиана; 22. Сщ. Мч. Евсей; 23. С. МЧЦ Агрупины; 24. РОЖД. [ЕСТВО] ПРЕДТЕЧА, Празник; 25. ПР. МЧЦ. Феурони; 26. ПР. Давид Селун[ский]; 27. ПР. Самѡна Стра[нноприимец]; 28. С. Без[сребреници] Кира и Иоана; 29. С. АП. Петра и Паула, Празник; 30. С. 12 Апостоли, Празник.

11. МЕСИЦЪ ЈУЛИИ ИЛИ ЖАРНЫЙ (July)

1. С. БЕЗ[сребреници] Козма и Дамян; 2. Полож[ение] ризи Пр[есветая] Богор[одици]; 3. С. Муч[еник] Уакинта; 4. С. Андрея Крит.[скаго]; 5. Пр. Аѳанасіа Аѳон.[скаго]; 6. Пр. Сисоя Великаго; 7. Пр. Оомы и Акакиа; 8. С. ВЛК. Муч. Прокп[ий]; 9. СШ. МЧ. Панкратіа; 10. С. 45 Мученицы [Арменски]; 11. С. Муч. Евфимій; 12. С. МЧ. Прокла и Аларіа; 13. СЛБОР Арх. Гавраил; 14. С. Апостол Аквилі; 15. С. МЧ Куриака и Улита; 16. С. СЩ Муч. Атиноген; 17. С. ВЛ Муч. Марина, Празник; 18. С. МУЧ Уакинта; 19. Пр. Макрины С[естра] Вас.[илия Великаго], дня 9 часа, ноця 10 (ЗРИ); 20. С. Пророка Іла, Празник; 21. С. Пр Симеонъ Юрод.[ивы]; 22. С. Марин. Магдалины; 23. С. МЧ. Трофима; 24. С. МЧ Христианы; 25. ОУСПЕНІЕ СВ. АННЫ; 26. СЩ. МЧ. Ермолаа; 27. С. ВЕ. МЧ. Пантелей[мона]; 28. С. Апас. и диак. Прохора; 29. С. МЧ. Калинка; 30. С. Апост. Силы и Силуана; 31. С. й. Прав.[еднаго] Евдокима. Вечерта Заговез[ни] (ЗРИ).

12. МЕСИЦЪ АВГОСТЪ ИЛИ СЕРПЕНЪ (August)

1. С. 7 Муч. Макавеи, Почва Постъ (ЗРИ); 2. С. Първо МЧ. Стефана (*transferring of the relics of the saint, according to the Julian calendar*); 3. Пр. Ісаакіа и проч.; 4. С. 7 Отрок.[а] во Ефесъ; 5. ПРЕДПРАЗ.[НЕНСТВО] ПРЕОБРАЖ[ЕНИЕ] ГОСПОДНЕ (*there is not a saint on this date*); 6. С. ПРЕОБРАЖЕНІЕ ГОСПОДНЕ, Празник; 7. Пр. МЧ. Дометіа (Р.); 8. С. Емилиана Еписк[опа]; 9. С. Апост. Матѳіа; 10. С. МЧ. Лаврентіа диак.[она]; 11. С. МЧ. Еупла архидиак.; 12. С. МЧ Фотіа.; 13. Пр. Макѣма Исповѣд.[ника]; 14. Предпр. Усп. С. ВЦЫ (*the saint is missing*); 15. УСПЕНИЕ ПРЕС. ВЦЫ, Празник; 16. С. Убруса Образъ Господень (*transferring of the image - пренасяне на Неръкотворния образ от Едеса в Цариград, б. а.*); 17. С. МЧ. Мурона; 18. С. МЧ Флора и Лавра, День 13 а ноць 11 ч. (ЗРИ); 19. С. МЧ. Андрея Стратилата; 20. С. Пророка Самуила; 21. С. Апостол Таддеа; 22. С. МЧ. Агатоника; 23. С. МЧ. Луппа; 24. С. СЩ. МЧ. Евтуха; 25. С. Апас. Вартоломеа; 26. С. МЧ. Адриана; 27. Пр. Пимена; 28. Пр. Моусеа Муріна; 29. ОУСЪК[новение] Иоанна Предт[ечи], Празник, Пост; 30. С. Алеѣандра и проч[ие патриарси?]; 31. Положеніе пояса Богородицы.

Before I start with the analysis of the other parts of the composition – the two tables, I would like to accent on some important facts. In the Internet there are some discussions on the projection of the Grigorian calendar in Matey's model. That is why I vexed a bit futhter on the careful reading of the Monthly readings, in order to clarify any existing differences. If the date of this model is

between 1865–1870, it is logical to assume that the author used the Julian calendar, while the names of the saints are taken from older ecclesiastical books. There is no significant difference in the dates of neither the saints, nor the festivals – fixed or movable, if compared the old and the modern Grigorian calendars. The difference, that occurs after the 31 of March, 1916, is in the omission of these 13 days, but not the dates. After having a look at the numerous printed copies of Calendars, Monthly readings, Menealogues and Typikons from before 1870 proved for sure that in them are used the same schemes of the celebrations as in the other ones. In the “Perpetual calendar” of father Matey Preobrazhenski are not registered digressions connected to future reforms or actualisations.

Here are some words about the inscriptions themselves. The style of pronunciation and the spelling is suggesting that the inscriptions are made by a person from Tryavna but of course, these are also general rules for some other northern territories of Bulgaria: „сабота”, „тая седмица са криви”, „вазврат солнце на место”. Venko Venkov – the artist – is simply completing the task given by Father Matey, without much personal addition to it. The calligraphy is pretty unlevel and at some place were incorrectly added different vowels in different word combinations. There are even spelling mistakes, at some places „13 априль С. Мртемона” (Mrtemon instead of the correct st. Artemon), „14 априль С. Матрина Испов.[едника]” (Matrin instead of Martin). Probably, while the project was implemented, there were some corrective notes from the side of the Father, for I have spotted small sections with corrected letters, however, some of the mistakes were omitted. It is significant to notify that the saints’ names are in Genitive case, most often ending with „а” or rarely with „я”. However, this shouldn’t be accepted as a mistake of the authors, for it is rather reflecting the old-Bulgarian and Greek texts in which the names are actually applied to the particular date. Notable is the fact that 11 of May is noted as the day of Sts. Cyril and Methodious and in the field that is next to, it is noted „Празник” (“Holiday”) in red colour. In between the typical religious festivals are not omitted some astronomical details as the length of the day and the night on the particular day („день 12 и ноць 12 ч.”) . This not a novelty, actually, but rather a strict copying of the information from the table in the Typikon with the title: „Лунное течение. Каяждо луна иматъ дней, и пол дня, и пол часа, и пятую част часа. Начинается же от настоящаго "А" круга и восходитъ даже до деветнадесет.” Here is following the same for every month, starting from March to February: "А" ноци часъ " „θ", ущербъ. и т.н.¹⁶

Of a particular interest are also the names of the months as given with the modern and the old church-slavonic titles Бресень, Паздерний, Листобидъ and others.

¹⁶ ТУПИКОН съестъ Оуставъ. Синодальной типографии. Москва, 1877, С. 621.

V. Functions and methods of calculations in the symmetrically allocated tables

TABLE 1

It is at the right side of the wheel. The upper title parts were lost, unfortunately and at present, only some syllables from the last words could be read.

First cell. It is considerably larger than the rest, for it comprises years from 1865 to 1940. The title part was connected to ГОДИНИ ОТ РОЖДЕСТВО ХРИСТОВО (years from the birth of Christ), and the earliest one is 1865 (probably then or a little bit later was implemented the prototype of ВЕЧЕНЪ КАЛЕНДАРЪ PERPETUAL CALENDAR). Each fourth year is marked in red, in order to defy the bissextile from the common years, i.e. to each fourth year to the 28 days of February is added one more day.



Pic. 4. «Perpetual calendar»: the table

The second cell is narrower, compared to the first one. Here we have numbers from 1 to 19. Thus, 1865 refers to number 1; 1866 – to number 2 and etc, reaching 1883 referring to 19. 1884 refers to number 1 again and so on and so forth. A question arises here – what is this 19-years cycle about? In the old-ritual-calendars such numbers would be called lunar or golden. In the Julian calendar the authors were clearly led by the phases of the moon. As an addition to the theme I would like to remind, that in XVIII century, in Western Europe there were tendencies to adopt the old lunar calendar to the new one – a solar astronomical calendar. One example of this kind is the book "Novissimum theoricopracticum astronomicum authoma. Mundi Systema avtore Francisco Bvrghesio de Meggl, Tridenti", from 1764. The mechanism of this technique involves taking dates from the both calendars and, finding a period, in which both dates would coincide again. For instance, if the 25 of February in the Julian calendar coincides with the First Nissan (acc. to the lunar calendar), then after this definite period the 25 of February should coincide with the Pasover. However, since the lunar and solar years are not equally calculable, they are represented as divided into whole day-night-periods with equal prolongation. This complicated system remains somehow alien to the Balkans until the end of the XIX c. In Father Matey's table was actually marked only the 19-years cycle of the Moon, which was familiar in the Antiquity, and still in use in the Middle ages for adjusting of the Christian Passover. The scheme, itslef, for calculating was called Metonic after the name of the ancient Greek astronomer. It is expressed in the counting of 19 lunar years, with 12 standart months in each one of the plain years, plus the bissextile year. As a result, the number of the days in these 19 years almost coincides with the number of the days in the solar years. Although, it has some imperfections, the system proved convenient for the matching of the phases of the Moon with the equinox and the Christian Passover. In fact, the phases of the Moon are also used in the Hebrew calendar. The Metonic cycle in the Middle ages is universally applicable to the Julianic year with 365 days. Without more vexing on the accuratness of this method, I will only add that in the Orthodox world this manner of calculating of the Passover was used even in XVIII – XIX centuries. Thus, this second coloumn could be notified as a Metonic cycle with 19 sequential lunar years ordered in present in future time. A logical conclusion from this, is that the half-preserved title КРУГ . ЛУ[...] from the above should be КРУГ ЛУНЕ (a lunar cycle). Similar are the inscriptions on the old-ritual calendars, which are brought up to us, with identical Julianic system of calculating¹⁷.

The third cell is also narrow, comprising capital letters, referent to the years in the first cell: 1865 – Д; 1866 – Е; 1867 – S; 1868 – А; 1869 – В; 1870 – Г; 1871 – Д; 1872 – S and so on. On the top is preserved the inscription ВРУ[...]. In the standart scheme of the old calendars there would be a cell with exactly the same inscription, which in fact is ВРУЦЕ ЛЕТО. Here is about a letter that re-

¹⁷ Жуков И. игумен. Указ. соч. С. 128.
Zhukov I., Igumen. *Op. cit.*, S. 128.

fers to a definite year, and though it are pointed the Sundays of all months. These letters are seven and are equal to numbers Вруцелетните букви са седем и отговарят на църковнославянските букви като числена стойност А(=1), В(=2), Г(=3), Д(=4), Е(=5), С(=6), З(=7), referring to the weekdays. All Easter dates are relevant to the letter "А", - the Sunday. The Pesach year starts from March and that is why the letters start in this month. According to the old (Julianic) style it starts from the first of March. Today, in the museums in Russia are preserved Типиконс with miniature illuminations from XVIII с., showing how throughout the means of the ten-finger system are counted the Sundays and the weekdays – for each finger and each of the finger joints there are letters А, В, Г, and so on¹⁸. So for example, if we take 1865 from the calendar of Father Matey Preobrazhenski we are going to see that it is relevant to letter "Д". Notable is the fact that the old printed Julianic Типиконс from the second half of the XIX century issued from Bulgaria before the Monthly readings there is always the information: индиктъ, слънчев кръгъ, лунен кръгъ, вруцелето, епакта, основание (number showing the phase of the moon from the beginning of the year). In one of them, which comes seven years after the creation of the Perpetual calendar in Mihaltci I found out that for the 1865 the letter is "Д"¹⁹.

Fourth cell : the upper inscription is interrupted – КОЛ[ЕСА]. Ordered are numbers, the biggest of which is 6 and all of them refer to the years, 1865 – 1; 1866 – 2; 1867 – 6; 1868 – 1; 1869 – 6; 1870 – 2; 1871 – 1; 1872 – 6; 1873 – 2 and so on.

Fifth cell. The inscription here is partial: [...]ЩЕ НА М[ЕСЕ]ЦЪ. Underneath are ordered the months of the above-mentioned years: 1865 – ІАН[УАРИ]; 1866 – ІАН[УАРИ]; 1867 – ФЕ[ВРУАРИ]; 1868 – ІАН[УАРИ]; 1869 – ФЕ[ВРУАРИ]; 1870 – ФЕ[ВРУАРИ]; 1871 – ІАН[УАРИ]; 1872 – ФЕ[ВРУАРИ]; 1873 – ІАН[УАРИ]. Up to the end of the table are alternating only these two months (January and February).

Sixth cell. The surviving inscription – ...[ДНИ] ОТ НА[ЧАЛОТО]. Twenty-four days of January for 1865; 16 days of January for 1866; 5 days of February for 1867; 9 days of February for 1869 and so on. The unambiguous fact in these days is the new moon day, which in some years starts in January and in others in February. This paragraph is comparative also, in relation to the Metonic cycle in the second column of the table. This means, that for instance, if in 1868 the first

¹⁸ Потанин В. Вруцелето, емблемат, апофегмат. Цельногравированные кириллические книги и гравюры в русских рукописях XVI–XIX веков из собрания Ярославского государственного историко-архитектурного и художественного музея-заповедника. Ярославль, 2011, С. 192.

Potaniin V., *Vrutseleto, emblemat, apofegmat. Tsel'nogravirovannnye kirillicheskie knigi i gravyury v russkikh rukopisyakh XVI–XIX vekov iz sobraniya Yaroslavskogo gosudarstvennogo istoriko-arkhitekturnogo i khudozhestvennogo muzeya-zapovednika*, Yaroslavl', 2011, S. 192.

¹⁹ ТҮПІКОН сѣсть Оуставъ. С. 573.

phase of the new moon starts on the 21st day of January, in 1869 it starts on the ninth day of February; in 1870 – on the first day of February, and in 1871 on the 17 day of January. Besides, the mentioned dates are fixing one and the same Sunday of the Pharisee and the Publician. Thus arises the question why exactly this holiday? The explanation for this comes later in the analysis of the ninth and the tenth cells. Probably the inscription of this cell, following the logics, had started with *НОВОЛУНИИ ДНИ ОТ НАЧАЛОТО* (new-moon days form the beginning of the calendar year).

Seventh and eighth cells unified by the common title [...] *ΛΕΤΑ/* and underneath *НЕДЪЛИ, ДНИ* in subcells. For 1865 – 6 Sundays and 3 days; for 1866 – 5 Sundays and 2 days; for 1867 – 8 Sundays and 1 day; for 1868 – 6 Sundays (without additional day marked by the sign ξ ; i. e. it coincides with the last Sunday); for 1869 – 8 Sundays and 5 days; for 1870 – 7 Sundays and 4 days and so on. The question in consideration is the full moon phase, however, here are counted the weeks from the beginning of the calendar year plus some part of the days that follow.

Ninth and tenth cells. Here are given again the dates and the months for each year's Great Lent preparation. It always begins on Sunday. For 1865, the preparation is to be on the 7th of February; for 1866 – on the 30th of January; for 1867 on the 19th of February; for 1868 – on the 4th of February; for 1869 – the 23rd of February; 1870 – 15th of February and 1871 – 31st of January. It is only enough to make a reference in *Λετοστυχι* for 1871 to find out that the Meat-eating Sunday is to be on the 31st of January. The readings that are to be read are topically dedicated to the Last Judgment day. This Sunday is the third one, from this three-week period before the start of the Great Lent (Quadragesimal). By this time, in the liturgy are included texts from the Triad, starting with the Sunday of the Pharisee and the Publician (the tenth Sunday before the Easter) and proceeding to the Good Saturday. In other words, liturgically, this is the beginning of the Triad and the preparation of the Great Lent.

Let us go back on the question about the sixth cell – why did he choose the period between the Sunday of the Publician and the Pharisee and the Meat-eating Sunday. The answer is hidden in the lunar phases, according to which is to be defined the exact date of the Passover. The Great Lent starts exactly forty days before the Pasha and the three Sundays preceding the Quadragesimal must coincide with the second fourth until the last fourth of the Moon. Thus is traditionally calculated the Easter holiday according to the Julian calendar. Father Matey kept the traditions of calculating. Following the same logics he made the table on the left side of the wheel.

TABLE 2

First and second cells. Unlike the first table there is an additional cell, which holds the years from the creation of the Earth on or as it is notified on the top of it: *ΛΒΤΑ ΟΤΩ ΑΔΑΜΑ*: for 1865 it is 7373; for 1866 it is 7374; for 1867 it is

7376, for 1868 it is 7376; for 1869 – 7377; for 1870 – 7378; for 1871 – 7379 and so on. In red are marked the lines, again, concerning the leap years. If we refer to ЛѢТОСТРУЙ or КЖЩНЫЙ КАЛЕНДАРЬ ЗА ПРОСТЖ ГОДИНЖ 1871 published by Hr. Danov publishing house, on page 3 we see that really the year from creation of the Earth („отъ създање на света по 70-ме”) is 7379 (7379).

Third and fourth cells. They are also comprising dates and months, varying from March – April until May – June. For instance, for 1871 is given a period of 28th of March (Easter) until 23rd of May (the Sunday of All saints) or the period of the Holy Pentecost. Because it is tied to the Passover itself, the period is movable too – for the 1872, which is a leap year it is between 16th of April and 11th of June, while for the 1873 it is between the 8th of April and the 3rd of June.

Fifth and sixth cells are comprising similar to the first table numbers, in coloumns - for the Sundays (max. 8) and the rest of the days (from 0 to 9).

Analysis. If we sum up the content of the first and the second tables we get the following: for each calendar year are defined: 1. Lunar cycle (the numbers of the metonic cycle); Finger-calendar (Vrutseleto); 3. Circles and lunar phases (Wheels – “Kolesa”); 4. Period of three preparational Sundays before the Great Lent. Parallel with this are given in another table, for the same year 1. The year from Adam (since the Creation); 2. Days for the period from Passover to Pentecost 3. Added Sundays and days. From all this we can draw the conclusion that this is in fact a detailed description for calculating of the years and some particular periods in these years. Besides the central wheel, Father Matey included also two tables which are combining the astronomical with the church rules for calculating and fixing of the feasts. There are also given the most important periods, the three preparaitonal weeks for the Great Lent, the Easter feast and also the Pentecostal period. For a comparision are also given the lunar phases, the leap years, the number of the weeks and the days that are left with the only aim to be at a viewr’s convenience.

After the analytical part comes the most difficult one – that vexes on the information sources, textual, visual and others that were in the basis of the calendar. The problem is that only a small part of Father Matey’s library was preserved²⁰. His personal literary works which have been published do not have a direct connection to the specifics and the topic of this item, which leaves us with the only possibility to make general comparisons with other books and miniatures without being able to make exact statements. Having in mind the scale of the whole composition, the added pastoral scenes of the four seasons, and the charting of the central circle, it seems impossible that the wheel is only a result of a personal creative effort. If I take a retrospective view, back in time, I could point out many similar models created under the influence of the developing astronomy or in other cases – inspired by modern or updated models of church calendars. In Western Europe, much earlier than the envisaged period, were spread different models of perpetual calendars. For instance Cod. Pal. germ. 552

²⁰ Радев И. Указ. Соч., С. 84.

Radev I., *Op. cit.*, P. 84

(Losbuch – Geomantie – Lebensplaneten – Verworfenene Tage, Heidelberg University) from the XV century. Of a particular interest is another model – Geomantie Codex Palatinus 833 Germanicus, also located in the Heidelberg University, having similar miniatures from the 1552–1557. On its title cover is preserved an inbuilt clockwork mechanism with a double arm, which is pointing the lunar phases, months, days, and festivals. On certain points of this calendar could be also found many similarities of the tables, drawings of the Moon in its different phases, the overall graphics of the central circle with the days and the months. The later replicas are already more complicated and became widespread in the ages of the Baroque and the Rococo. The common point between all of them is the creators' desire to interweave one common 19-years circle of all the lunar phases, together with the church feasts and the days of the months. Lots of tables are printed; many calendars are implanted on the book covers, showing different significant periods of time.

Of a significant interest is also the istory of the Perpetual calendars, which in the orthodox world are called “Zryachie Pasha”(Visual Passover). The roots of this tradition are to be found back in the time of Byzantine Empire but of course, they are developed and complicated uner the influence of the so called “Europeanisation on Paper”²¹. In ceratin sense eats and west motives could be found in the XVIII and the XIX centuries on the territories of Dubrovnik, Bucarest, Moscow, Sankt Petersburg, Kiev, and Novogorod. As I did a research on this question I came across Russian miniatures from the middle of the XVIII century, in which is shown a method for calculating some dates in the year. In it are included letters which have to be written on the folds of the fingers of each hand. In Russian tradition these are also popular as “Ruke Damaskinovi”²². From a compositional poin of view are also found prototypes – the central part with the Crucifix, and the days and the months that are allocated in twelve seprate fields. Such circular, lunar calendar, from the XVIII century is preserved in the “M. E. Saltikov Schedrin” State public library in Sankt Pietersburgh. Besides, there are Greek, Aerbian and Bulgarian table calendars whose main purpose is to show out the date of the Passover, the Great Lent and the other big feasts. However, most of them would be without illustrations. Even at the present moment, there could be found virtual old-rite calendars with the option to enter the year we'd be looking for. Since at the present moment it is not possible to determine which calendar exactly was in the basis of the one in Mihaltsi, I will give a list of six calendars with similar content. All of them were printed in the period between 1840 and 1870, i.e. the period of the prototype itself:

²¹ Мутафов Е. «Европеизация на хартия». Съчинения за живописиста на гръцки език през първата половина на XVIII век. София, 2001. С. 9.

Мутафов Е., «Европеизация на хартия». *S"chineniya za zhivopista na gr"tski ezik prez p"rvata polovina na XVIII vek*, Sofiya, 2001, S. 9

²² Потанин В. Указ. соч. С. 192, 341.

Potantin V., *Op. cit.*, S. 192, 341.

1. Христодул Костович Сичан-Николов. Месецослов или календар вечний. Собран от различни други украсен сос многу назначения попребни секому человеку и издан на болгарски за потреба на единородните от Христодула К. Х. Сичан-Николов. В Букурещ, в типографията на Захари Каркалеки и сина его, 1840, 159 С.

2. Хаджи Найден Йоанович (Йованович). Книга, нарицаемая Святче или Календар вечний. Собран от многу различни други заради леснота болгарскому народу; украсен сос многу назначения попребни на секому человеку и издан на болгарски за потреба на единородните православни братие. Собран и сочинен и напечатан сос иждивението от г. Хаджи Найдена Йоановича, учителя и книгопродавца на сичката Славеноболгария, жителя татарпазарджичкаго, заради просвещението на православните християни. Издание первое. В Букурещ, в типографията на Братие Каркалеки, 1843, 80 с., табл. 16.

3. ПЕНЧО РАДОВ. КАЛЕНДАР ВЕЧНИЙ, СЪБРАН ОТ РАЗЛИЧНИ ДРУГИ, УКРАШЕН СОС МНОГУ УВЕСЕЛИТЕЛНИ, ПОЛЕЗНИ И ПОТРЕБНИ НАЗНАЧЕНИЯ И ИЗДАН ЗА ПОЛЗА И УПОТРЕБЛЕНИЕ НА ЕДИНОРОДНИТЕ БЪЛГАРЕ ОТ ПЕНЧА РАДОВА, КАРЛОВЦА. ЦАРИГРАД, КНИГОПЕЧАТНИЦА НА ЦАРИГРАДСКАГО ВЕСТНИКА, 1850, 152 С. (followed by 6 more updated issues in the following years)

4. Момчо Драганов. МЕСЕЦОСЛОВ ИЛИ ВЕЧЕНЪ КАЛЕНДАРЪ. ИЗДАНИЕ ПЕРВОЕ, ВАРНА, 1857.

5. МИЛАН ДАВИД РАШИЧ. СЛАВЯНО-БЪЛГАРСКИЙ НАРОДНИЙ КАЛЕНДАР ЗА ВИСОКОСНОТО ГОДИЩЕ 1856 С ТВЪРДЕ ЛЮБОПИТНИ ИСТОРИЧЕСКИ ПРЕДМЕТИ ОТ МИЛАН Д. РАШИЧ, НЕКОГДАШНИЙ ВЪРХОВНИЙ УЧИТЕЛ И УПРАВИТЕЛ НА ШУМНЕНСКАТА ГИМНАЗИА. (УКРАСЕН С ЧЕТИРИ КСИЛОГРАФИИ), ВИЕНА. ТИПОСАН НА МЕХИТАРИСКАТА ТИПОГРАФИЯ.

6. ИЛИЯ РАШКОВ БЛЪСКОВ (РАЙКОВ). ПЪЛНИЙ КАЛЕНДАР С ПРЕДВЕЩАНИЯ НА ЗНАМЕНИТИЙ АСТРОНОМ КАЗАМИЯ ЗА ГОДИНА 1863 И С ДРУГИ ЛЮБОПИТНИ ЗАБАВЛЕНИЯ И НЕЩО ОТ ДЯВОЛСКИЯ КАЗАМИЯ. НАРЕДИЛ Р. И. БЛЪСКОВ. БУКУРЕЩ (В НАРОДНАТА КНИГОПЕЧАТНИЦА НА СТЕФ. РАСИДЕСКУВЪ), 48 С.

As a conclusion I can also present one sure and unchangeable method of composing the tables which are allocated at the two sides of the wheel. The method is Зрячия Пасхалия Zryachia Pashalia – a whole chapter from the orthodox Typikon where are given the the movable feasts, the fasting and free periods, the Christmas day, the beginning of the Triodion, the Meatfare and Cheesefare Sundays, the commemoration of Saint Eudokia, Alexius the man of God, the Annunciation day, the Passover, St. George's and St. John the Theologian's days, the Pentecost, the st. Peter's lent and the gospels known as Сполты Евангелия. These traditions were kept in the Revival time period in the Bulgarian churches. In

the earlier stages of Christianity the calculation of the Passover's day was a duty of the church in Alexandria, because its astronomers were very well trained and educated. Each year the Patriarch of Alexandria used to send the so called Pashal letters to the churches in which the Easter day and the feasts that were connected to it would be determined²³, thus not allowing any confusion. Later on, after the XVIII century this pashal table became part of the Byzantine liturgical book – the Typikon. The last chapter of this book was Зрячия Пасхалия. I will cite literally the full variant of a title which is to be found in a typikon issued by the Moscow typography in 1877: „Зрячия Пасха от сотворение всея твари, и первозданнаго человека Адама, обращение индиктиона, пятисот придедеси двою летъ (equals to year 532, my note)”, in which we can find registers with similar content: Лета от Адама, Лета от Христа, Индиктѣ, Слънчевъ круг, Вруцелето, Луненъ круг, Основание, Епакта, Край границу. Matey of the Transfiguration Monastery divided Зрячия Пасха into two parts, and some of the registers were taken off, while others have been fully copied (Кругъ Лунен, Вруцелето), and a third type with the periods before the Lent – the Sunday of the Publician and the Pharisee until the Meatfare Sunday.

In terms of the appearance of the composition there are also west examples which are close to our composition. The idea to replicate the four seasons in the composition of The wheel of Life in the Transfiguration monastery is also interesting. The goal of this replication could be to point out to the cyclic nature of the years, and from the other side to remind the viewr about the theological and philosophical aspects of the human life. This is not a literal plagiarism of the system, nor it be a cause to argue the genius and the good will of the one that ordered the Calendar. The whole composition suggests the high intelligence and knowledge of the Father, his theological erudition combined with the encyclopedicity of his mind and fully innovative method of teaching because we shouldn't forget that „Вечень календарь” (the Perpetual Calendar) was painted on the wall of the primary school (educational centre) of Mihaltsi. Its aim was to teach and educate each pupil, visitor or a guest about the years, the Festivals, the fasting periods and the liturgical readings in these periods.

Because of the Metonic cycle which is at the basis of this system there was the possibility to make a visual (зрячи) calendar, which was universal means of calculating of the festive and the non-festive days, keeping up the fasting periods and so on. This means, that regardless of how recent or past would be the years (for example they could be 1235, 1800, 1900...) the Metonic system was

²³ Георгиевский А. О церковном календаре // Календарный вопрос: сб. ст. / Редактор-составитель Александр Чхартишвили. М., 2000, С. 221–247.

Georgievskii A., *O tserkovnom kalendare*, Kalendarnyi vopros, sb. st., Redaktor-sostavitel' Aleksandr Chkhartishvili, M., 2000, S. 221–247.

still up-to-date and unchanged. This is why, the model of the Father Matey's calendar is called „Веченъ“+” (perpetual)“.

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FATHER MATEY PREOBRAZHENSKI MITKALOTO (THE WANDERING ONE) AND HIS MODEL OF A PERPETUAL CALENDAR

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Father Matey Preobrazhenski (Mitkaloto) – an activist of the Bulgarian national revival, enlightener and lexicographer and inventor. For his project in 1870 the craftsman of the Tryavna school Venko Kalchov Venkov had done a «Perpetual calendar», which was intended for primary school in the village of Mihaltsi, not far from Veliko Tarnovo. The basis of the perpetual calendar has become the Orthodox Typicon, which marked movable holidays and times of fasting. Despite the popularity of this invention, it is still a special study was dedicated to him. In the present work marked by Western European, Russian and Athonite samples, in which there is the proximity to a Bulgarian song. The author does not exclude that «Perpetual calendar» is a replica of the four seasons «Wheels of life» another famous figure of the Renaissance painters of Zechariah, at the Preobrazhenski monastery in the vicinity of Trnovo, in which father Matey took the schema. The project of the Bulgarian monk shows, on the one hand, uniform annual cyclicality, on the other – refers to the theological and philosophical dimensions of man's destiny in time at all. We should not forget that this «Perpetual calendar» was painted on the wall primary schools with the aim of education was generally available for every student, visitor and even special guest. Being created on the basis of solar-lunar cycles of correspondences, revealed in ancient times the Greek philosopher Meton and used in the Orthodox Paschal, model Matey Preobrazhenski was a visual (seeing) calendar. You could define the holidays in any year, the movable liturgical cycle and Church reading for each day of a particular year. Therefore, the model of calendar of this Bulgarian man of enlightenment and national revival was called «Perpetual calendar».

Keywords: *Father Matey Preobrazhenski (Mickala), Perpetual calendar, painting, Venko Kalchov Venkov, the craftsman, the village of Mihaltsi, the Bulgarian cultural heritage.*

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